

The Council of Nicaea

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" I believe in one God, the Father Almighty, maker of all things both visible and invisible, and in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only-begotten Son, the First-born of every creature, begotten of the Father before all worlds, by whom also all things were made. Who for our salvation was made flesh and lived amongst men, and suffered, and rose again on the third day, and ascended to the Father, and shall come in glory to judge the quick and the dead. And I believe in the Holy Ghost/'

Eusebius, in writing later to the people of his diocese, said that when this creed was read out,

" no room for contradiction appeared ; but our most pious Emperor, before any one else, testified that it comprised most orthodox statements. He confessed, moreover, that such were his sentiments, and he advised all present to agree to it, and subscribe to its articles with the insertion of the single word ' one in substance/ "

Indeed, little objection could be taken to the creed of Eusebius, which might have been subscribed to with equal sincerity by Arius and Alexander. But the great problem, which had brought the Council together, would have remained entirely unsettled. The creed was not sufficiently precise. It left openings for all kinds of heresies. The Trinitarians, therefore, insisted upon inserting a few words which should more precisely define the relationship between the Father and the Son and their real nature and substance, and should retain undiminished the majesty and Godhead of the Son, They put forward